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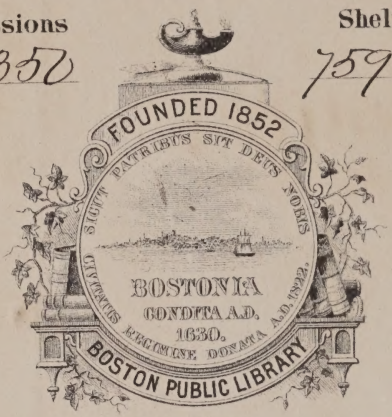

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THE CHURCH AND THE COLLEGE.

A

DISCOURSE

DELIVERED AT THE

THIRTEENTH ANNIVERSARY

OF THE

Society for the Promotion of Collegiate and Theological Education at the West,

IN THE

FIRST CONGREGATIONAL CHURCH, BRIDGEPORT, CT.

NOVEMBER 11, 1856.

BY EDWARD N. KIRK, D. D.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1856.

Pph. v. 389
A. J. Conant
69350
June 13, 1865.

"THE thanks of the Board were presented to the Rev. E. N. KIRK, D. D., for his interesting and instructive Discourse delivered before the Society, and a copy was requested for publication."

An extract from the Minutes of the Proceedings of the Directors of the Society for the Promotion of Collegiate and Theological Education at the West, at their Annual Meeting at Bridgeport, Connecticut, November 11, 1856.

JOHN CROWELL, SECRETARY.

DISCOURSE.

MATTHEW v. 15.

YE ARE THE LIGHT OF THE WORLD.

EACH disciple of Christ, on reading this declaration, should say: "That is addressed to me; and this is one of my titles. I am denominated by my Lord, an illuminator of the world." For this is true of the Church considered as a body of men, as well as of the individual believers who compose that body.

The sacred history informs us that "God made the greater light to rule the day, and the lesser light to rule the night." The wisdom and beneficence of that ordination are very manifest. The right to do it, none can question. And if the sun and moon were rational creatures, none would doubt either their indebtedness for the privileges of that important position, or their obligation to obey Him who ordained them to their beneficent office. Nor will any true disciple of Christ hesitate to acknowledge the honor and favor conferred on him, in being appointed to reflect the light he gets from the Sun of righteousness, on a world lying in the darkness of unbelief. When either half of

our earth turns away from the sun, the shades of night overspread it; and the friendly aid of the moon and stars is required to relieve it from the horrors of utter darkness. So the human race, having turned by unbelief from God, the fountain of light, needs some reflector, some moral moon in its heavens, to catch and reflect upon it his life-giving beams. That reflector is the Church of Christ, or the true disciple of Christ; for he has the true light, the means of diffusing it, and the motives to induce this beneficent action on his part. By appointing his people to this office, our Saviour implies what he elsewhere states, that

I. THE WORLD IS IN DARKNESS.

Unbelief and prejudice, in the human heart, have extinguished the knowledge of God. The light of science may still shine, philosophy and literature may still be found relieving portions of the race from absolute barbarism; but the higher forms of truth are lost to mankind, as a race. When it is declared that "the light shineth in darkness," it means that men live in spiritual darkness, and cannot perceive the glory of Christ. We may contemplate this darkness,

1. *As it affects individuals.* On all the vital elements of truth, the cardinal points, on which hinge the salvation of man, every one is naturally blind. There is, in mankind, an utter ignorance of God, of themselves, of sin, of the way of return to God, and of the way of communing with God. Men know how to sustain their natural life, to gratify their earthly desires; but how to love God

and one another, how to prepare for a holy and blessed eternity, they know not. This darkness, then, carries its baleful effects beyond the individual man, and

2. *Most perniciously affects human society.* How can it be otherwise? It is a darkness that unfits man both for the station he occupies as a subject of God's moral empire, and for his place in the great social system. It is that form of darkness which leaves the selfish passions in the ascendant. Let us follow it, in one direction, and trace its effects. If men lived in the light of God's law, they would love one another; oppression, ambition, fraud, avarice, injustice would be unknown; every public man would be an honest public servant, placing the public welfare above personal interests. But is it so now? Look, for a reply, into our political condition.

Next to religious ignorance or error, there is no darkness more hurtful to man than that which obscures the vision of society in its relations to the government and providence of God. Wrong, contracted and low conceptions of the duties and responsibilities of law-makers, judges and magistrates, are incompatible with the long continuance of civil freedom and a high civilization. When the public interests are committed to men who have no conception of the magnitude of those interests, no true knowledge of God, no sense of their own responsibilities, the movements of the political world have come to resemble the fabled course of the sun's chariot, driven by one who had more self-confidence than wisdom. When we

remember that the permanence and prosperity of a free state depend on the wisdom, prudence and integrity of its leaders, and then turn our attention to public affairs, the sight is appalling.

Our own is a favored land; and yet what we see here, in the higher walks of political life, alarms us. We look for high conceptions of statesmanship; for lofty views of the design of civil government. But what is, in reality, the character of our public men; what are their style of statesmanship, their qualities and qualifications? In regard to many, the answer is humiliating. Intellectual and moral darkness reign in those very regions of society where moral light is indispensable. Are our statesmen political philosophers, men profoundly versed in the science of society and of government? Have all our leaders seen that the organism of civil society is hardly a secular institution; that it borders on the kingdom of Christ; that it is almost religious in the purity and sublimity of its principles, and in the demand it makes for purity and loftiness of motive in its rulers? Have they walked in the holy presence of justice, and in the light of her countenance learned to reverence the rights of the weak? On the contrary, have not politics extensively come to be, with us, an article of trade; of a trade whose principles disgrace a Christian community!

There are, of course, most honorable exceptions. I speak of that which is too prevalent. In our legislative halls, there is much moral darkness; especially in the national legislature. Many there have never seen law-making as the solemn execu-

tion of God's will, nor themselves as the representatives of God. They regard law as the expression of the majority's will; whereas it is the expression and application of eternal principles to temporary circumstances, not an expression of human will, but a supernatural emanation of divine authority and will. It is not then surprising, if they degrade it to be an embodiment of violence, avarice and ambition; to be clothed with solemn forms; and then, in mockery of justice, to be executed by her grave, revered, and high-minded ministers, in her august tribunals! And the laws made by such men are sent forth to bind the conscience of a nation; and even declared to be of higher authority than the law of God; to be obeyed, even if in obeying them we must trample on his. Is there not darkness in the land, gross darkness on the people?

And who can say that his ideal of patriotism is often realized in public men; that the political principles which govern us, can carry us to a glorious future? This may not alarm the man who intends to be merely a merchant, or a farmer, or any thing else, and to sink his manhood in his avocation. These are, indeed, rather prosperous times for money-making, and money-spending; but it is a perilous period for those sublime principles on which a Christian society is built. Legislation has come down to a very low level. For a time, indeed, this process may not reach its crisis; the people may continue to reverence law-makers and judges who are unworthy of their station; since a reverence for law may be transferred, even to a Jeffreys. But, at length, a Jeffreys ends by

transferring men's contempt for his person to his office.

Our political history is but one of a thousand illustrations of that tendency to degeneracy which belongs to human society. "Men love darkness rather than light." The rulers, the lawmakers, the leaders of society see every thing through the misty atmosphere of selfishness. And the people, while they see that the whole social machine is working irregularly, know not where the friction is, or what remedy is to be applied.

Fellow-citizens, we are not, as a people, prepared to inherit the noble patrimony of our own institutions. There is a degeneracy which shows that these institutions came from a higher source than the people who possess them. We have declined from the lofty position of our fathers, and of a noble ancestry in Great Britain. What a magistracy has England had! What a body of men was that which formed the Constitution of the United States! And the true masters of English law, the judges who rendered her tribunals sacred as temples of God, the eternal Judge,—what a lofty race! We have, indeed, preserved the integrity of our judiciary; but our magistracy and our legislative bodies have not retained the elevated character of those who distinguished the best days of English or American history.

We might carry our investigations, in the same manner, through every department of social life —especially our literature—and show how darkness there abounds; and what evils it is inflicting. But sufficient has been said to show the need there is

of light from heaven, to shine on the heart of man; and, through individual man, on society.

What, then, fellow-disciples, are our relations to this darkness? The Master replies: "Ye are the light of the world." In other words,

II. The disciples of Christ are appointed to remove the moral darkness of the world.

This principle, of course, needs some qualifications.

1. *We are bound to desire that it may be removed.* It is dishonoring to God; degrading, and every way pernicious to man. This cannot be questioned. Then the benevolence which Christ inculcates, includes the most earnest desire that all religious error and spiritual delusion may pass from every intelligent being; that all the errors and the ignorance which retard the improvement and happiness of man and society may be destroyed; that every individual may receive the full advantages of the highest possible culture. And, if bound to desire it, then—

2. *We must employ the appropriate means to secure it, so far as they may be in our power.* The Christian is not, indeed, required to secure the spiritual illumination of every human being; nor to remove all kinds of ignorance from any mind. But he is bound to secure, by his personal example, by his use of speech and writing, and by combined efforts with his fellow-disciples, the support of all religious institutions, and the distribution of the Bible and its truths as far as possible. Nor is this all. The providence of God has furnished his people with an

instrument of immense power for enlightening the race, for preserving human society, and for building up the kingdom of Christ. That instrument is

EDUCATION.

I am aware that an impression has extensively prevailed in the Church, that intellectual cultivation does not come within her province; that it is not demanded for the advancement of Christ's kingdom. This error must be totally eradicated from every Christian's mind. Education is one of the mightiest instruments of moral power put into the hands of man, either for good or evil. It has three departments, each of which belongs to the Church of God, as a portion of its artillery in contending against and conquering the Prince of Darkness. It expands the intellectual faculties, and so, multiplies each mind into a thousand or a million; it furnishes the mind with knowledge, which is power; it cultivates the moral faculties, and thus makes the man more complete in his manhood, and fits him for his place in the social sphere.

Now, each of these results of education the Church of Christ is bound to secure by the utmost zeal and exertion. She has no right to dispense with one of them, nor to leave them in the hands of those who walk not in the light of Christ's Word and Spirit.

If any think that intellectual culture is not needed, even directly in the service of Christ, we refer them to the whole experience of the Church. Although the modern form of educational institutions is not a thousand years old, yet we have evi-

dence, from the earliest scriptural records, of the alliance between high intellectual culture and true piety, as demanded for the higher service of the kingdom of God. Not to notice the proofs of this which are furnished by the poetry, the theology, and the historical writings of Job, David, Isaiah, Ezekiel and Daniel; not to notice the training of the Apostles in that peripatetic school of theology whose advantages must forever forbid all pretensions to rivalship, we pause at two points in the Sacred History, to observe that two of the most important positions in that Church and Kingdom were occupied by Moses, the Lawgiver, and Paul, the Apostle of the Gentile world. These men were appointed to be its leaders in two of its most critical periods. Moses was called to act as the ambassador of Jehovah in the court of Egypt, under one of its distinguished dynasties. He was appointed the general in the Lord's army, legislator, poet, prophet, mediator, judge, guide and viceroy of that chosen people in their perilous and arduous migration. In his person all the highest offices, civil and ecclesiastical, were combined. Paul was called to the apostleship at another transition-period of the Church, just as she was coming into being in an organic form, under the Christian system. To him it was given, by an extraordinary dispensation, to see the person of his ascended Lord, and to receive direct instruction from him. He was made chief preacher to the Gentile peoples, chief theologian to the Church, chief pastor, chief guide in practical matters, in all ages.

But both these men were peculiarly trained, by

a previous education, for these peculiar offices and services. The treasures of secular and sacred literature were theirs; the culture of Egypt and Greece they respectively enjoyed—the very highest which their days could furnish. Egypt, at the time of Moses, was at the head of the nations in science, art, philosophy, and general culture. But Moses, we are expressly told, "was learned in all the wisdom of the Egyptians." Of a studious mind, thoroughly instructed in theology by his parents, and living in highest favor at the court, he went to the colleges, both of Egypt and of Israel, such as they then were. And Paul's position was made, in the providence of God, equally favorable. First studying in Tarsus; probably, to a great extent, availing himself of all that Homer and Plato, that Archimedes and Hesiod could teach him. We say probably, both because the opportunity was furnished him, and his own inclination, seconded by the views of his parents, would lead him to do it. As to his opportunities, Strabo informs us that Tarsus ranked at that time with Alexandria in the number of its schools and scholars. And, after enjoying the advantages of that city for acquiring secular learning, he went to Jerusalem, to study sacred science at the feet of its great master. And when he afterward found it necessary to defend himself, on one occasion in Jerusalem, against disparaging views, he deemed it a sufficient evidence of his qualifications for his eminent position as a religious teacher and reformer, to say, "I am a Jew, born in Tarsus, yet brought up in this city, at the feet of Gamaliel, and taught according to the per-

fect manner of the law of the fathers." Thus these two distinguished servants of God and his Church shared, with the master spirits of pagan literature, the beneficial influences of that culture; and then were taught in a school whose threshold Plato and Socrates never crossed; though they seemed, humble and suppliant, to long for its teachings.

And to this we add, that if our survey of ecclesiastical history were extended to its connection with education, we should traverse a much wider field than that of merely training the clergy. We should see the history of human education in Europe for the last eighteen centuries, and in America for more than two centuries, to be almost identical with the history of the Church. We should point to every prominent educational institution, from which the leaders of the world have gone forth, trained for their work, and say, Behold a school founded by the Church of Christ, and conducted by her sons. Is she not the Light of the World?

It must farther be considered, that dependence can be placed, even by the world, upon none others than the disciples of Christ, to secure the thorough education of the world. Much less can the Church throw off her responsibility on others. "Ye are the light of the world." That is your commission and calling. There may be other illuminators of the world; scientific men, owning no allegiance to Christ, who will enlarge the boundaries of human knowledge; historians, philosophers, journalists and teachers, beyond the pale of the Church, who will labor to instruct and elevate the minds of men

by the quickening and refining power of truth. Philanthropists, too, not of the Church, will be zealous and efficient supporters of educational institutions. Yet it remains true that, in a peculiar sense and to a peculiar degree, the Church and its members are the light of the world. Derogating nothing from the value of other men's labors, it is not presumptuous in a Christian to affirm, nor difficult for him to prove, that the Church is, and must be, the Earth's Educator. This affirmation is made with a distinct remembrance of the fact, that science can be cultivated in the absence of piety; that learning and genius flourish as well without, as within the sacred enclosure. But neither science nor learning constitutes education. They are but subordinate instruments in the great process of unfolding and moulding the human spirit.

That upon which I here earnestly insist, is;— that the real educators of mankind must be those who have the Christian spirit; and that to such must society mainly look for assurance that this great department of its interests will be thoroughly provided for. Man is not educated unless his moral and religious nature has been as fully developed as his intellectual powers. Therefore we want godly instructors. Nor has society a sufficient guaranty of patriotic zeal strong enough and pure enough for the vigorous maintenance of public education on this high ground, except in the piety of Christ's true disciples.

In view of these facts, what a field does our country open to Christian philanthropy! Indeed, we may ask, what wider, grander field ever pre-

sented itself to the eye of Christian zeal, than this expanding nation? The problem of raising this people to the summit of personal and national excellence, is one of the most magnificent the mind of man ever conceived, as a practical reality. How shall this scattered and numerous population, so free in action, so pressed with the allurements to a merely material development, so divided in opinion on all the higher questions of human duty and well-being; how shall this community, swelling with such fearful rapidity into additional millions, be properly educated? It is a question embracing interests so vast, that the soul with fear contemplates them as yet unsecured; as yet, in any measure, thrown back on our hands for a practical solution.

If it be a question of forming a pure national literature, by a profound inquiry after those sources of corruption which have infected that of almost every former age; by the infusion into it of the Christian element, more completely than has been done, even in our sterling old English literature; by securing a higher standard of excellence for those professions which most profoundly affect the character of the national mind and literature; especially the teacher's, the author's, and the journalist's vocation;—if it be a question of furnishing models to the new nations that are yet to spring up in the lands now debased by despotism, and that look for guidance to England, because she is Protestant and venerable; more to America, because she is Protestant and unencumbered by effete customs and institutions;—in each of these

aspects, the enlightened follower of Jesus must regard the subject as one of the profoundest interest.

We may then suppose every intelligent Christian to regard himself as, in his measure, bound to enlighten the world; to secure the employment of all proper means for elevating and cultivating the human mind; for instructing men in the truths of the gospel; and for spreading the healthful influence of the gospel through society. This, therefore, implies that among her institutions, the Church of Christ is to place the whole system of educational forces; and prominently, that permanent, expansive, and potent instrument, which we denominate, the College. I say, prominently; because it combines, in an eminent degree, the entire range of educational power; the intellectual, the moral, and the religious.

Let us then bring more closely to our view the College, first as a cultivator of the intellect; by placing it in friendly contrast with the academy, on the one hand, and the professional school, on the other. The first aims only at making the pupil ready for study; the latter, only at specific preparation for a particular line of action. The school forms the child; the professional seminary, the artist; but the College cultivates the developed manhood. This has probably led to the denomination of its course of study as "liberal." It has no contracted, utilitarian design. It looks beyond the specific adaptation of its pupil to a limited sphere of action, and seeks to bring the whole manhood into maturity, symmetry and strength; to introduce

the soul to the infinite domain of Truth, and train it to ascend those dizzy heights, walk on those narrow paths, and sound those profound depths, where her treasures are deposited.

And while it is generally conceded that the intellectual influence of the College is very great, we discover, in a popular impression, the evidence that even in this respect our system of public education is not fully appreciated. I allude to the phrases so often repeated; "untaught men of genius," "self-made men,"—and to the prodigies performed by "self-educated men." I would ask whether there are, in fact, any such men. Who can tell what other bard struck from Homer's soul the poetic spark? Plato had his Socrates, and Socrates had studied in the schools of the very sophists whom he so vigorously assailed. We have seen a Shakespeare, who never entered within the lists of a College curriculum. But that man never learned his pure, vigorous English, among the uneducated associates of his youth. Oxford and Cambridge as really trained and taught Shakespeare, as if he had lived within their walls. We have never seen a Bunyan, that had enjoyed no benefit from other men's studies, and had not received the results of high cultivation, in one of the richest of living languages; a language more completely penetrated with the sublime theology of the gospel than any other. It is said that Bunyan had but two books in the prison where he wrote his dream. But is it forgotten that one of those books was the English Bible, the purest fountain of inspiration, of thought, sentiment and expression? And this

Bible (probably King James's version) was trans lated by Oxford and Cambridge men. Was Bunyan, then, self-educated? No man of active mind can breathe the same atmosphere with a Christian College, and not be taught and trained by it, more or less.

To estimate aright the moral influence of the College, we must observe that it takes its pupil from the family, and just at that critical period of his life when the youth is insensibly becoming the man. Other teachers having accomplished their work on him, for good or for evil; he now comes under new teachers and new influences, which will put the last moulding hand upon him. If the bad influences have been in the ascendant, here is generally the last hope of their being counteracted; if the good, here they receive a powerful impulse and confirmation. It is true, the family and the school have had a great work to perform for that youth before he enters into that peculiar community. But here a new set of moral forces meet him; more powerful than any thing that has gone before, because the intellect is now more quickened and expanded. No teacher, after the mother, can have so much power to mould his pupils, as the College instructor. And probably character never passes through a more severe crucible than in the companionship of these communities. And what is called the ruin of a young man in College, is often but the completion of a destructive course which College-influences have retarded; but for which they are not to be held responsible.

Every incentive in a Christian College, except

that intercourse with the vicious which belongs equally to each walk of life, is of a beneficial tendency. The personal character of the instructors is a power. Not to speak of the living—which we might do with much advantage to our argument—recall Appleton, Dwight, Mason, Olin; lofty models of manhood, "living epistles" daily read by their admiring pupils. Think of the influence of their social and professional intercourse. It may, indeed, sometimes have become monotonous and dull, but it was always salutary; restraining the exuberance of youthful levity; quickening its torpid faculties; reducing to order and method, its irregular tendencies. The mind is a vast storehouse of various powers, of which the lower and coarser would be developed by mere brute-necessity. The higher, the grander, those which make the crowning glory of humanity, demand a special, skillful, protracted cultivation. They must be brought from weakness to strength; and when strong, must be rightly balanced. Who, then, shall do this; and how shall it be done? It must be done by men themselves highly educated; experienced in the sublime art of educating; supported honorably in it as a profession; compelled to waste no power or time on the direct work of providing their temporal support. These men must be organized, in order to secure unity of effort in instruction and government. Each student must come to live with other students, in a temporary society; for he must learn to live with man; must feel the impulse of emulation; and by this social and scholastic contact, endure the abrasion of offensive

peculiarities, gauge his own powers, and learn to estimate aright those of his fellows. There must, therefore, be a College-building, a scientific apparatus, and a library. There must be endowments for professorships, since College-education must always be so far a gratuity that the poor man's son may enjoy all its advantages.

The moral influence of the College, however, spreads out through society. There we see its effects on the literature of a country. When a thoroughly educated corps of religious men has in charge the youth of our land, founding their instructions on the truths revealed in the Bible, the highest security is given that the literature of that land will be mainly pure in tone, and healthy in its influence. If, on the contrary, the educators be infidel, or only semi-Christian, either an effeminate or a corrupting literature will prevail; and science itself, "of the earth, earthy," originating in matter and earth, will end where it began; debasing public sentiment, and stifling all the finer and nobler sentiments of the people. No form of civilization has ever perpetuated itself without the aid of institutions. But, institutions having originated from the very necessities of civilized life, must always reflect the peculiar image of that civilization whether pagan, infidel, or Christian. If the disciples of Christ are not sufficiently enlightened and benevolent to provide Christian Colleges, then the world will make to itself infidel Colleges; and then we shall have a godless society, for it is indisputably certain that the Christian College is indispensable to the perpetuity of Christian civili-

zation. Infidelity gains a complete social ascendency when she has stamped science and literature with her own image, and has made science and Christianity mutually scornful and hostile.

Look still, in another direction, at the importance of a sound education in reference to the public interests. Civil polity, sound morality, true philosophy, and history, must be thoroughly taught wherever a high civilization and civil freedom are to be sustained. No nation can advance without the aid of the experience of other nations and other generations of men. The teachings of history are therefore indispensable to at least the leaders of society. Without them, each generation is but to stumble just where others stumbled, repeat ancient follies, and preserve a perpetual national childhood. How solemn and salutary are the warnings of history! She teaches, from every record of a departed nation, the absolute necessity of a national conscience and national faith. She shows that material wealth, and mechanical skill, and artistic refinement uncontrolled by these heavenly influences, only serve to decorate the sepulchre of a nation with such splendid mausoleums as now stand in melancholy grandeur on the plains of Greece, around the capitol of Rome, and under the earth-mounds of Babylon. Therefore society must secure to itself, by some means, the training of men who can bring the light of the past, and the light of spiritual principles, to shine on the ordinary walks of life, and on the great path of a nation's policy. There is not a dreary road to ruin, in which our beloved country is now exposed to

be led, that is not marked in blood-red characters on the records of the past.

But the Christian College is pre-eminently the place where this noble study of history is pursued; although, as yet, not with sufficient thoroughness. So that the College is a peculiar institution, which can be superseded by no other. In estimating its moral influence, we must observe its effect on the pupils; and thus see it affecting society through them. Whatever may be said of them, depend on this, Colleges never promote a corrupting influence on the public mind. Graduates may; but, in doing so, they are false to the lessons of wisdom imparted by the example and instructions of their teachers. Not a principle has been inculcated there which does not tend to elevate the man, and to make him a diffuser of good to the world. In all the course of his studies he has learned only the beauty of virtue, and the balefulness of vice, even under its most specious masks. It is through the educated men of the land, then, that the diffusion of right principles is to take place. And thus the Church is to accomplish, indirectly, much which directly she may not do.

Then it remains for us to notice the College as a means of promoting personal piety in the pupils, and of securing the ascendency of Christian principles in the community. Let me here repeat, that we mean by a College, a Christian institution; one founded on the principles of Christ's gospel, and governed by them; aiming at the most complete development of Christian manhood; holding science and literature as mere instruments, to be

guided and sanctified by the truth of the gospel, to the accomplishment of that great end. We have no reference to a literature which eschews the redemption of Christ; or to the science which knows not God in Christ; or to the education that makes polished and powerful enemies to the cross of Christ. Nor in all this do we advance any new views; we merely tread in the footsteps of the fathers.

Not only did the founders of Harvard and Yale Colleges avow their aim to be the training of a godly ministry; but so fully was this intention carried out, that President Quincy thus speaks of Harvard University: "It is a remarkable fact, in the history of this College, that a literary institution, founded for the instruction of the whole people in general science," (a very subordinate purpose with its founders,) "should have been, from the first, spoken of and lauded and conducted, as though it had been a theological seminary." And it is true of the early American Colleges, that they were almost all founded by the Church, and for religious ends; making all that is secular, subordinate and subservient to that which is sacred. And to this view of their object corresponds their history. The history of New England is largely comprehended in that of her Colleges. Nor is it hazardous to affirm, that without them she would never have been what she is, nor have occupied her present lofty position, intellectually, industrially, and religiously. Not only have the Colleges of America been an essential means of training the pastors and higher teachers of the country, but

they have also been eminently owned of God in promoting a religious spirit among the leading classes of the community. In them, almost without exception, the religious benefit of our young men has been sought as distinctly, and perhaps as earnestly and successfully, as their intellectual improvement.

The College, viewed in one aspect, is not so sacred as the Church; for in the one, many things are appropriate, which would desecrate the other. Yet while not so exclusively religious in all its influences, in its great aim it is equally so; and always as religious as we choose to make it. What is the College? We derive the name from pagan Rome; but the institution is purely Christian. It is the beneficent dispenser of God's highest intellectual gifts; the great gymnasium where the spiritual powers are trained; the fountain of light for the teachers of mankind. It is the hospital where ignorance is cured; it is the section of life's highway where experience and inexperience come together in the most living and effective intercourse; nay, it is the consecrated place where all the masters of thought, from remotest ages and lands, meet together to enrich the youthful mind of the present generation. There, Homer's harp still sounds. There, Demosthenes still animates the soul to emulate his sublime eloquence; and Cicero still teaches how to become mighty in defence of truth. All sages, philosophers, statesmen, heroes, historians, poets and orators, there live a deathless life; to keep the world from gliding back to ignorance and barbarism. What is the Christian Col-

lege? The sacred place where Christian scholars teach, and govern, and counsel our young men; where the light of a godly example shines in the men whom our youth love to honor; where the worship of God is a part of the daily life, and where daily prayer lays all the hallowed interests of the beloved youth under the dew of the mercy-seat. In the Christian College, Moses comes before Socrates,—David before Homer,—Paul before Plato,—and Jesus Christ is on the throne. Over the sacred, classic inclosure, rests all day the cloud of a covenant-keeping God; and from its altar rises constantly the incense of interceding prayer.

The Christian College is, indeed, man's great instrument of general education. That is, it educates men of all classes, and for all departments of life, more highly and under better influences than any other institution. And it is only in so far as it is Christian, that it is the nourisher, educator, and defender of civilized society.

Noiseless, and apart from the stir of life, the Christian College is putting forth the magic wand that can paralyze those terrific forces which are constantly endangering the peace and stability of the state. Infidelity always seizes upon some false philosophy, some superficial, scientific reasoning; and with these, bewilders and perverts the unwary. Europe is now making large contributions to our native stock of arrogant and superficial skepticism. The pulpit and the press are the weapons to overcome it; but the forge and the anvil are in the College, and the armor-makers are there, in the retirement of those quiet halls, unobtrusively work-

ing out the deliverance of the state. Skepticism may never meet these moral engineers in the conflict, but she will feel their power in the blows of some well-trained arm, and appreciate their skill, as the allied armies met Todtleben in every earth-mound and bastion around Sebastopol.

Our argument must now be closed. We have deemed it the more necessary, because our circumstances call for a return to the noble views of the Pilgrim Fathers, if not to go beyond them. We understand them to have sought supremely the training of candidates for the ministry, while refusing to none the advantages of the same instruction. If, however, they did see the subject in its full proportions; if they had the conviction that the Church in some future day, when her members should have come to be but the fraction of an immense people, must undertake to mould the thought and sentiment of that people by means of the profound, liberal, and Christian education of leading minds; if the idea of the Church sanctifying the science and literature of a vast nation, by making the College Christian, and the Christian College the controlling educational institution, was adopted by them, then a strange degeneracy in public sentiment must have taken place. For, it is certain that Christian men, including ministers and prominent laymen, had come to regard the College as a merely secular institution, and of questionable advantage to the kingdom of Christ.

An enlightened Christian benevolence, then, will prize the elementary and the professional schools.

But between them, on its own peculiar ground, alone and indispensable, stands the College. It alone trains the manhood of man, while it aims to make it a sanctified manhood. Not a study there pursued is useless to the man, the Christian, or the citizen. A learned teacher, in defending a part of the curriculum, said, "The question of such knowledge to a man, involves the question of the utility of being a man at all."

Our argument is closed, and it leads us to this practical conclusion, that we, the disciples of the Lord Jesus, must put our hearts, minds, hands, and purses to the execution of this vast enterprise; to secure the founding of Christian Colleges throughout our beloved country. We cannot throw the responsibility on others; especially as we are called only to lay foundations—others will build on them. And now we have an organization, by which it can be effectually done. "Ye are the light of the world." Your task is, to illuminate that world.

Look, then, before we leave this high point of observation, at the peculiar condition of the Western States. While their circumstances are indefinitely more unfavorable to a healthful state of society than was found in the land of the Pilgrims, there is no such spirit there as founded the Pilgrim Colleges. The wisdom of the fathers is not found in the sons. They need Colleges, but know not, as a people, their own necessities. The few who do appreciate their wants, are those whose cry reaches us across prairies and mountains: "Come over and help." A little Spartan band is there, contending with peoples and influences which swarm

from the East, like the Persian armies on the Grecian shores. Which shall prevail? Or rather, shall we leave the feebler, who are our allies, and Christ's servants, to contend against such outnumbering hosts, without that mighty agency which secures to the East its civilization? This people are a part of ourselves, growing into a manhood that will speedily be strong; but whether good or bad, is a question that God has given, to a great extent, to be answered by Eastern Christians.

The materializing tendency of Western life is conceded on all sides. To this is added the imported skepticism of England and Germany; the most powerful in the latter case, because connected with the highest cultivation. But give us the Christian College, starting as it did in New England, with the very first forthgoing of society, and, under God, we may arrest the pernicious invaders. Give us the College, and we have secured the common school; and the higher Christian modes of instruction in select schools will follow.

In regard to the German neology, and the German settlers, including already a very large proportion of the white people of the West, we have enlisted men from their own ranks to fight our battle. Our Wittemberg, and Heidelberg, and German Evangelical Colleges, represent the three German forms of Protestantism, and therefore meet the various sentiments of that important part of our population. And shall we not then fix these institutions on ample and secure foundations?

But the main consideration to excite our fears, is not the transient phases of an immigrant society,

nor the rush of adventurers to rich lands and gold regions; it is not the rude chartism of one country, or the beer-befogged skepticism of another; it is the calm, shrewd, steady, systematic movement of the Jesuit order now attempting to do in California, and in the Mississippi valley, what it once did in Austria; by the unobtrusive, unobserved power of the College, to subvert the principles of the Reformation, and to crush the spirit of liberty.

There, Brethren, there our great battle with the Jesuit, on Western soil, is to be waged. We must build College against College. If the musty atmosphere of a Jesuit School suits the freeborn Western youth; if the repetition of scholastic modes of discipline can captivate the child of the prairies, then we may fail in the contest. But all experience has confirmed our anticipation, that America is a field on which the open, manly, Christian discipline of a Protestant College must annihilate the rival system of jesuitical instruction. In one of our Reports it is justly said: "We are persuaded that, so far as the higher institutions are concerned, the single cluster of Colleges aided by us, has already, and is destined to have more power over American society, than all the institutions of a similar class of which Rome can boast, on the field over which our operations extend." This remark applies, however, only to the Mississippi valley. On the Pacific side, they are in advance of us; and we must overtake them there.

The specific work directly before this Society, and by the hand of Providence pressed most urgently upon us, is to finish our work east of the Mis-

sissippi, that we may carry our concentrated forces to meet the enemy on his own chosen battle-field, west of the great river—especially in the Pacific States—and drive, by an honorable competition and a Christian warfare, the Jesuit College and the Jesuit School, that last hope of Rome, forever from the soil sacred to truth, to godliness, to civil and religious freedom.